

The Brooklyn Jewish Center Review

March, 1946

THE QUINN CASE

By LOUIS MILLER

A GREATER PURIM MIRACLE

By N. PEARLROTH

ARTHUR SZYK—A MODERN "SOFER"

By ALFRED WERNER

WHY JEWS HAVE SURVIVED

By DR. TRUDE WEISS-ROSMARIN

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

TWENTY-FIFTH ANNIVERSARY CELEBRATION

ON Sunday evening, April 7th, the Brooklyn Jewish Center will celebrate the Twenty-fifth Anniversary of its founding with a Dinner at the Hotel St. George, Brooklyn. This anniversary was to be held two years ago but, because of the war, it was deemed advisable to postpone it to a date when the atmosphere prevailing in the country would be more conducive to celebrations.

We can all rejoice that the institution so dear to us has withstood the storms through which it has passed in the last quarter of a century, and that it is now stronger and more influential than at any previous time in its history.

The dinner will be worthy of the Brooklyn Jewish Center and the event it will mark. We shall look forward to the presence of every member who will find it possible to attend. Let us all set aside the date of April 7th and, by our presence at the celebration, give testimony to the fact that we are proud of what our institution has accomplished in the first twenty-five years of its existence in promoting the well-being of its membership, the community and American Jewry.

The leaders of the Brooklyn Jewish Center, after mature deliberation, felt that a celebration of such importance should also make some contribution to enrich Jewish life and Jewish culture. It is for that reason that the project for the erection of an Educational Institute was launched at this time. The Institute will meet the pressing need for added facilities to eliminate the crowded conditions prevailing in our present building, particularly in the Educational Department. The Jewish education of our children — our future Jewish leaders — dare not be neglected, nor can we sit idly by and permit a situation to exist where hundreds of our boys and girls must be deprived of the Jewish training to which they are justly entitled because of lack of accommodations in our building.

The Committee in charge of the arrangements for the anniversary celebration is resolved that no solicitation of funds be permitted at the dinner. Whether you have contributed to the Building Fund or whether for some reason, you have not as yet done so, your presence at the dinner will be most welcome. But we know that sooner or later you will want to have a share in this urgent and much needed project for the erection of our new Educational Institute. We have always relied on the loyal and devoted cooperation of our members, and we know that they will not fail us now. Whether you can give much or little, we shall let your own conscience be your guide. We know that *every* member of the Brooklyn Jewish Center will want to do his just share.

BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

MARCH, 1946 — ADAR II, 5706

No. 29

PURIM IN PALESTINE

THIS month we celebrate the first Purim since the close of the war.

Our celebration will take on added significance when we realize that the same fate which met the Haman of old has also overtaken the Haman of our day.

Purim has always symbolized our hope that persecution will cease and that the tyrant will be vanquished. Nowhere is the spirit of Purim felt more strongly on the holiday, observed more gaily than in Palestine. As Purim recurs each year our thoughts go back fondly to the brilliant Purim celebrations in pre-war Palestine.

Tel Aviv, of course, is the Mecca of all modern Purim-spielers and celebrants. Names of streets are changed for the occasion and appropriate phrases from the Book of Esther substituted. The main avenues are gaily decorated with various representations of the Purim story. Thousands gather in the squares around the chief synagogue in Allenby Road and listen to the Megillah as it is read through loudspeakers. Arabs join with Jews in dancing the Horah and in festive celebration. Children appear in masques for days before and after the 14th of Adar. The Adloyada, or Purim Carnival procession, used to attract numerous visitors from all corners of the world who delighted in the various floats depicting ancient and modern Jewry and the life of the Palestinian Yishuv.

One notable Adloyada procession, which took place shortly after Hitler's seizure of power, portrayed the menace of Fascism. The procession ended with a float showing a three-headed dragon covered with swastikas and driven by a Nazi. Wrapped around the dragon was the viper of anti-Semitism. On the float stood a refugee resembling Albert Einstein, a wanderer's staff in his hand, fleeing from

the dragon of persecution. Behind the dragon marched authors of the books burned in the Nazi bonfires: Freud, Marx, Remarque, Zweig, Ludwig, Feuchtwanger and many others. The authors were given an opportunity to indict the dragon of persecution. "Fascism is another link in the unending chain of human exploitation," declared Marx. "Nazism is an enemy not only of Judaism but of all humanity," declared Remarque. "The swastika is the symbol of degradation and barbarism," said Emil Ludwig.

Finally, judgment was pronounced by Chaim Nachman Bialik, acting as judge. "Israel's great books have been subjected to the fire before," declared the poet, "but Israel has survived the flames." Sentence was proclaimed: "Let the dragon

of persecution, whose weapon has been fire, be itself consumed by fire." The sentence was carried out. A giant torchlight procession was formed and made its way to the banks of the Yarkon at the outskirts of Tel Aviv. There the three-headed dragon was set on fire. Soon the dragon was nothing but a heap of ashes.

When the hateful symbol had been completely consumed, the young people joined arm in arm and sang *od lo avda tikvatenu*—our hope is not yet lost that some day persecution will disappear from the face of the earth and that we will be enabled to restore and rebuild our ancient homeland.

This year we can indeed celebrate the destruction of the swastika, but we must redouble our efforts to achieve full freedom from persecution.

—RABBI MORDECAI H. LEWITTS

TRIBUTE TO A FINE SPIRITUAL LEADER

THE dinner, which is being planned by many leaders of our community, to mark the seventieth birthday of Rabbi Jacob Levinson, is a worthy tribute to a great spiritual leader. Rabbi Levinson not only has served his own congregation, Choveve Torah, of which he has been the Rabbi for more than a score of years, but has served the Jewish life of our entire community. A leader in the Miz-rachi group of the Zionist Organization, he has devoted a life-time of zealous service in the upbuilding of Palestine and its religious and cultural institutions. He has contributed much labor and thought to the development of many educational institutions in America.

It will come as a surprise to his friends that this energetic leader, with his youthful enthusiasm, has reached three-score years and ten. His co-workers and

friends will be happy to have this opportunity of extending to him their sincere wishes that he may be blessed with health and strength to continue his service in behalf of our faith and people *Ad Me-ab V'esrim Shannab*.

—ISRAEL H. LEVINTHAL

CENTER TO RAISE \$1,000,000 FOR U.J.A.

A MILLION dollars is the sum the Brooklyn Jewish Center has undertaken to raise for the United Jewish appeal. This is a remarkable task for an organization like the Center to assume. Last year the membership raised \$285,000. It will discharge its voluntary obligation once more. The need is great enough for the effort involved.

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year. The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President
Israel H. Levintal, D.D., D.H.L., Rabbi

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer
Joseph Goldberg, Administrative Director

"JUST BETWEEN OURSELVES"

"בנינו לבד עצמנו"

An Intimate Chat Between Rabbi and Reader

Those With Icy Hand and Heart

THE ancient Rabbis tell a beautiful legend which, I believe, is particularly appropriate at this time. When God wanted to count the Jews after their deliverance from Egyptian bondage, He commanded Moses to ask every Jew to pay a half a Shekel. These Shekolim, or Shekels, were then counted and their sum signified the number of Jews.

Later, this institution of the payment of the Shekel became an annual custom, and the money was used for the necessary repairs of the holy Temple. The institution of Shekolim still lives in the mind of the Jew, and the Sabbath preceding the month of Adar is specifically honored with the special designation "Sabbath Shekalim." On this day we read, in addition to the usual weekly portion, the added portion which speaks of the command that every Jew who is to be counted should pay this tax of half a Shekel.

To return to the original Biblical command, it seems that Moses found it difficult to make his people understand what they should give—what the half Shekel was to represent. And so the legend tells us that the Holy One, blessed be He, then took from beneath His throne of glory a *Matbe'a Shel Esh*, a coin of fire, and He showed it to Moses and said to him: *Zeh Yitnu*, "This shall they give," *"Ko-zeh Yitnu*, "Like this shall they give!"

There is a depth of wisdom in this little tale. We are often hard pressed when we try to make people contribute to the many worthy causes that cry for help. We strive to make them give what we think they ought to give, in keeping with the standard of comfort and wealth which they enjoy. We plead again and again *Zeh Yitnu*, "This they ought to give!"

But the difficulties that beset those who make these pleas are due to the fact that many thus accosted have not learned the art of giving. We emphasize too much

how much they should give, whereas we should first make them realize that what is expected of them is the *Matbe'ah Shel Esh*, "the coin of fire," the gift that comes from the warmth of one's heart, that bears the stamp of the burning love for the cause to which the gift is to go.

If we could succeed in teaching American Jewry the *Art of Giving*, how much easier would be the task of all those who try to build and to strengthen Jewish life! The real difficulty in this humane work is that even among those who do respond to appeals there are so many who give with an icy hand and with an icy heart—they give because of pressure, whether social or business, they give because of *must*, not because of that compulsion that comes from the fire of a loving heart and an understanding mind.

The greatest effort in behalf of our fellow Jews ever to be undertaken by American Jewry, the raising of \$100,000,000 for the United Jewish Appeal, has already been officially launched. We are asked to be counted! History will want to know how many Jews there were in this year of free and prosperous America who wanted to be counted by showing their willingness to pay the Shekel towards repairing the breaches within the walls of the House of Israel. When called upon to be counted let us recall this ancient Rabbinic legend. If we will want to know what we should give, let us visualize the *Matbe'a Shel Esh*, the Shekel of Fire, which God showed to Moses. *Ko-zeh Yitnu*, like that coin of fire shall our gift be, and then our gift, like the coin which God took from His *Kfise Ha-kovod*, will be worthy to bear the mark of honor and glory.

Israel H. Levinthal

RABBI BERNARD LEVINTHAL IS EIGHTY

RABBI Bernard Levinthal, Chief Rabbi of Philadelphia, is celebrating his eightieth birthday. The Rabbi is one of the few spiritual leaders who for a half a century has been active in the reorganization and the reshaping of the American Jewish community in all its important aspects. His was a tremendous undertaking, because Jewish life in this country fifty years ago was without a definite program or purpose.

Rabbi Levinthal's activities were multiferous. He helped found the Yeshivath Yitzhak Elhanan (the present Yeshivath University), he founded the Agudath Harabbonim, he was one of the organizers of the American Jewish Congress and of other national organizations destined to play a leading role in Jewish life. He represented American Jewry at the Versailles Peace Conference, and was one of the guiding forces of all Jewish gatherings held in Europe, at that time.

Rabbi Levinthal has always been an ardent proponent of Zionism and has always combatted assimilation. When in Paris, he learned that some members of the French consistory were about to appear before the Peace Conference with a declaration against Zionism. He at once saw Dr. Isadore Levy, Chief Rabbi of France, and appealed to him not to betray the Jewish cause. So strong was his plea that the Chief Rabbi called a special conference, at which complete harmony was brought about within the Jewish ranks. Together with other Zionist leaders, Rabbi Levinthal, back in 1919, began to draw plans for a Jewish commonwealth.

Rabbi Levinthal has distinguished himself in all fields of endeavor because, like the sages, Rabbi Isaac Elchanan and Rabbi Samuel Mohliver, he did not limit his vision to "the four cubits of the Malakah," but spread his influence over all branches of American Jewish life.

Editorial Board of the Review

LOUIS J. GRIEBETZ, *Chairman*
JOSEPH GOLDBERG JOSEPH KAYE
DR. ISRAEL H. LEVINTHAL
WILLIAM I. SIEGEL

The Inside Story of A Notorious Episode

THE QUINN CASE

By LOUIS MILLER

ALMOST a year ago, a school teacher in East Chicago brazenly defiled the memory of Franklin D. Roosevelt in an ill-concealed smear before her students. Protests from the pupils and their parents led to a swift meeting of the supervisors and summary action was taken. By a 2-to-1 vote, the educators decided to expel the teacher for un-American teachings.

At the same time, a most unusual investigation was taking place in New York City. An elderly woman teacher, Miss May A. Quinn, was under fire for allegedly introducing un-American propaganda into her classrooms at P. S. 227—Edward B. Shallow Junior High School—in the Bensonhurst-Boro Park section of Brooklyn. Over a period of three years, it was alleged, she had praised Hitler and Mussolini, berated President Roosevelt, made snide reference to her students, some of whom she had called "greasy foreigners," and had actually given, as lessons, material culled from proven subversive movements. One day she introduced in a civics class a scurrilous leaflet designed to promote racial antagonism and religious animosity. This leaflet, known as "The First American," featured a series of sentences extolling certain individuals as heroes, but each series contained a last line which defamed the character of Jews, identified either as Abie Cohen or Izzy Goldstein. This last line was omitted from her dictation of the leaflet.

For the first two years of this three-year period, the Board of Education had maintained a stony indifference to complaints that Miss Quinn was a menace. Finally, after 14 teachers of her school, of whom 12 were Jews, had complained in writing to their principal, an investigation was ordered. This probe, however, followed only after Miss Quinn sued her 14 colleagues for \$150,000 in Supreme Court, claiming they had libeled and slandered her. The jury unanimously returned a verdict for the defendants, and this apparently encouraged Superintendent of Schools John Wade to institute a belated investigation of the teacher.

The probe and the public trial that followed dragged on for months. A few weeks ago the Board officially took action on charges pressed by Dr. Wade.

By a vote of 5 to 1, with James Mar-

shall the lone dissenter, the Board of Education voted to clear Miss Quinn of all charges save one, fined her two months' pay (it returned to her two months' pay, since she had been suspended for four months during the period of the trial) and transferred her to a school in Brooklyn which is a better one than where she formerly taught.

The transfer is a customary procedure in such cases. Whenever a storm of protests is launched against a teacher for bigoted teaching, the latter is shifted to another school, thereby hushing up the affair.

Immediately after the Board had announced its decision, puzzled citizens began to make inquiries.

"How is it?" they inquired, "that an unprejudiced jury of 12 persons, none of whom is Jewish, can return a verdict of not guilty in the Supreme Court libel proceedings, while another 'jury' of five voted just the other way?"

Behind that question lay a situation which had all the elements of both drama and farce. The drama was the determined battle on the part of a courageous group to wipe away the stigma of bigotry from the school system. The farce was the half-hearted attempts of the Board to create an atmosphere of impartiality in the proceedings.

Consider the first step in the Board's trial of Miss Quinn. Representing this teacher was Robert H. Elder, an experienced, suave, elderly lawyer, who had fought her case in court. Whom did the Superintendent of Schools pit against this attorney? It wasn't Louis S. Posner, former member of the Board of Education, who had represented the 14 defendants in the libel action. Perhaps there was justice to this, as Posner is not a school official; yet it was not beyond the power of Dr. John E. Wade, Superintendent of Schools, to call upon Mr. Posner to help prepare its case.

Did the Superintendent call upon the Corporation Counsel of the City of New York, as he has often done in major dis-

putes? After all, it was a city institution fighting a case for the city, a city institution pressing charges against one of its own employees. But Dr. Wade did not ask for the able assistance of the Corporation Counsel.

Instead Stuart Lucey was given the case. Lucey is a regular school teacher with a legal background. When Theodor Fred Kuper was dismissed as law secretary of the Board several years ago, he was not replaced. However, Lucey was taken from his classroom desk, given a \$500 a year bonus, and assigned to handle legal matters.

Meanwhile tremendous pressure was being brought to bear on the members of the Board of Education who were sitting as the jury. It is well known that religious groups were flooding the Board of Education with demands that the charges be dismissed. The petitions gathered by the Teachers Union, and the demands of the Teachers Guild, the Liberal Party, the American Labor Party, the Jewish War Veterans and other groups appeared futile.

The result was that the trial became so visibly partisan to Miss Quinn that one could not help but conclude that it was a whitewash proceeding. Important evidence, for example, was ruled out by a vote of the Board, but after great public protest was made, this evidence was admitted; only three of the 14 teachers who had filed the original complaint were permitted to testify, and only one of the many supervisors who had probed the case on behalf of the Superintendent.

During the trial the Board curtly interrupted Lucey, but Elder was permitted to ask questions at any time. The record shows that time and again Elder tried to discredit witnesses by implications such as, "As a matter of fact, most Jews are Communists, aren't they?"

Associate Superintendent of Schools Elias Lieberman must bear some of

the blame. In charge of the Junior High Schools throughout the city, it is his responsibility to guard the children against bigots and hate-purveyors. When the Quinn case first broke three years ago, Lieberman appointed a committee to make a report and then dropped the whole matter. Following this action, Miss Quinn sued her colleagues when they complained against her.

Lieberman's attitude was indicated to this writer when he spoke to him on the subject last June. Pointing out that the East Chicago Board had discharged a teacher for a single derogatory remark against the late President, I asked Lieberman what he proposed to do about the Quinn case. Lieberman replied:

"The action of the East Chicago Board hurts more than it helps. I consider that it did the wrong thing. We must act slowly on these matters."

This statement, it must be pointed out, was made *after* the Supreme Court jury had acquitted Miss Quinn's accusers.

That the United Parents Association, Teachers Union and other militant groups will not take the Board's verdict without effective protest was apparent a few days after it was made. It was indicated that court action will be taken to have Miss Quinn removed from the schools on the basis of the original charges. Failing this they may contend that the Board's reprimand deserves a far harsher penalty than two months' "fine."

An indication of the public feeling of outrage brought about by this unhappy conclusion of the Quinn case was furnished by an editorial in the *New York Herald-Tribune*. Excerpts from it follow:

"The school board's decision . . . will exacerbate every question of human relations in the New York public schools. . . . The result, unfortunately, will be to heighten emotions . . . and further disquiet parents, teachers and, most regretably, pupils.

"In striking down the charge of un-American attitudes the board rejected testimony by Miss Quinn's colleagues and pupils that she spoke in the schoolhouse of 'greasy foreigners' and of tolerance as 'bunk.' Beyond all question, Miss Quinn did place upon the blackboard a gross untruth, and the board found that this material 'must have come' from scurrilous leaflets which disparaged citizens of another faith. As a civics teacher she

was plainly derelict in her duty. She failed even more egregiously when she refused to reteach the lesson after her pupils showed her the leaflets. For that alone, in our judgment, she should have been penalized to an extent which would declare to all concerned that minimum classroom decency and awareness preclude such conduct. Prejudices and veracity aside, out of what sensitivity could a teacher put such stuff on her blackboard? With what regard for the dignity of human beings did she brush off her pupils' protests?

"Few persons are free from personal prejudices. Public utterances by a teacher before her classes are another matter. Miss Quinn, reprimanded but in effect given half-pay for her time out during trial, returns to the classroom today, and, by the crowning touch of irony, in a school which is by all accounts a far more desirable place to teach than was her pre-

vious post. So mild a rebuke for such an arrant affront to the cause of mutual self-respect constitutes a grave setback to the cause of tolerance in our public schools."

What may turn out to be an ironic sequence to this episode is the appointment of George A. Timone to the Board of Education. "Protest your appointment to the Board of Education of George A. Timone, notorious for his association with pro-Fascist groups as evidenced by his participation in a meeting promoted by the Christian Front," Weisman's telegram to the Mayor read.

"This appointment can only serve to further irritate an already outraged community that recently suffered the offensive May Quinn decision."

David L. Weisman, acting president of the Manhattan division of the American Jewish Congress, sent Mayor O'Dwyer this telegram against the appointment.

WORLD ZIONIST CONGRESS MAY BE HELD IN THE UNITED STATES

By BORIS SMOLAR

SOME Zionist leaders in this country still believe that the forthcoming World Zionist Congress will be held in the United States, even though the Jewish Agency has decided to hold it in Palestine. It can now be disclosed that members of the Jewish Agency originally suggested that the Congress be convened on a ship in neutral waters "somewhere in the Mediterranean."

When the question of holding the Congress in the United States was discussed, it was pointed out that it would cost more than \$500,000 to bring the Palestinian and other delegates to America. On the other hand, the transportation of a large American delegation to Palestine would be no expense to the Zionist movement, since it is taken for granted that each of the American delegates would pay his own fare and maintenance.

Yet there are Zionist leaders in the United States who maintain that it is a mistake to hold the Congress in Palestine. They point out that the proceedings of the Congress, which usually get a "good press" throughout the world, will

not receive as comprehensive coverage as usual in this country if it is held in Palestine. American correspondents, they predict, may water down the Congress by "balancing" the news with Arab utterances which will, no doubt, be made by Arab leaders in Palestine to counteract the effect of the Congress proceedings. They also believe that for political reasons it would be much more practical to hold the Congress in America than in Palestine, especially since the Congress will precede the session of the UNO Assembly in New York by only a week or two. Finally, they are of the opinion that the propaganda value, as far as the American public is concerned, would be of immense importance to the entire Zionist cause were the Congress held in this country.

At the Congress, the American Zionists intend to demand quite a number of seats in the World Executive. This may also be one of the reasons why some of the present executive leaders insisted on holding the Congress in Palestine, rather than in the United States.

A GREATER PURIM MIRACLE

By N. PEARLROTH

THE historicity of Purim has long been the subject of a bitter controversy. Most biblical scholars insist that the story of Mordechai and Esther never happened, that the Megilla is a piece of beautiful fiction, and for that reason the compilers of the Bible were anxious to omit it entirely.

This is neither the time nor the place to discuss the merits of the controversy. The Book of Esther may be a romance, but it played its part in history.

Twenty-two hundred years after it was written the Book itself brought about an event of the utmost political importance, a Miracle greater than the Miracle of Mordechai and Esther.

It happened on the eve of Purim, March 3, 1806.

At the Comedie Francaise in Paris, the great actor Talma prepared to stage Racine's great tragedy "Esther," which is based on the biblical "Book of Esther." Talma himself proposed to play the role of King Ahasverus.

The cast was the choicest Talma could assemble, and the house was sold out. There was excitement in the air. Many French notables were in attendance. To cap it all, suddenly an electrifying rumor swept the house. The emperor Napoleon himself was reputed to be in the audience.

Talma played in his usual superb style. If he was made nervous by his illustrious audience, he showed no sign of it. His colleagues, too, performed admirably. But from the Imperial Loge there was no applause.

After the performance, which terminated with a deep bow in the direction of Napoleon, Talma withdrew to his dressing room. He was soon joined by the other members of the cast, still dressed in their Persian costumes. Mordechai and Esther and Haman stood in a circle around Talma-Ahasverus. They whispered nervously, hoping for word from the Emperor. Suddenly the door was flung open and a general of very martial appearance strode into the room. He was the imperial adjutant, General Duroc.

He approached Talma and said:

"Monsieur, His Majesty the Emperor desires to felicitate you on tonight's performance. He is on his way here."

Talma could only stammer: "Here in my dressing room . . . ?"

Presently a short, stocky figure, clad in the well known grey, stood in the doorway. He paused for a moment as he acknowledged the respectful bow of the awestricken actors. Then he advanced towards Talma with an outstretched hand:

"Hé ha, my good friend Talma, you played finely tonight. I have come to tell you how greatly you moved me in your acting."

"Thank you, Your Majesty," Talma replied with dignity.

"There was little applause," Napoleon

N. Pearlroth is known to readers of the Review through his fascinating articles on the meanings of Jewish names. But he has a much larger fame, though it is a veiled one. He is the research specialist for Robert Ripley's celebrated "Believe It Or Not" features.

Into Mr. Pearlroth's ever expanding memory are crammed facts and tales beyond the conception of the ordinary person. His knowledge of events and people is phenomenal. He is an extraordinary talker, and holds his listeners entranced. If he ever decides to appear before the public he will undoubtedly develop into one of the outstanding personalities of the lecture platform.

In "A Greater Purim Miracle," Mr. Pearlroth has uncovered a remarkable incident concerning the great French actor Talma, who, according to the author's researches, was a Jew.

went on, "but I know, the illusion was so perfect, the public forgot they were in a theatre."

"Your Majesty is extraordinarily kind."

"There was something I was going to ask you," said Napoleon musingly. "I thought of it in the second act."

Talma bowed and waited.

Napoleon meditated for an interminably long time. Then he said: "It is strange, I cannot remember what it was I was going to ask you. *Hé bien*, it

probably was not important. *Au revoir, mon vieil ami*. I hope to see you at Saint Cloud, one of these evenings."

Napoleon walked toward the door. Suddenly he turned. "I remember now" he said. "That Ahasverus was a pretty shabby king. What with his dreams and violent disposition. But I was going to ask you about *the Jews*. The play is about the Jews, isn't it? Whatever happened to the Jews? Have they vanished like so many Oriental races of long ago?"

"No, Your Majesty, they did not vanish. They have survived and they are still around. Why, they languish in our own country, here in France, in Paris."

"Languish," repeated Napoleon.

Talma continued with vehemence, but also with his usual dignity and grandeur. "They are still persecuted, still without any rights, still oppressed and not permitted to live like free human beings."

Napoleon looked at Talma, thoughtfully. "If what you say is true, what do you propose that I do?"

Talma ventured: "Help them obtain a legal existence, give them the rights of French citizens, arrange a tolerable fate for them."

"How do you propose that I go about it?" the Emperor inquired.

"Ask them, ask the Jews, Your Majesty. They would be the best judges of how they can be helped."

Napoleon turned to a man standing behind him. "Champagny, it is providential that you accompanied me to the theatre tonight. You are the Minister of the Interior. You heard what Talma said. It is my wish that you take steps to convoke an Assembly of Notable Jews. Draw up a decree for me and I shall sign it. And now, thank you, Talma, and adieu."

Within less than three months an imperial decree was issued convoking a Jewish Assembly. The Assembly met, made recommendations, as the result of which, for the first time in 1800 years, the Jews of France received the rights of citizens. All the other nations had to follow suit.

THE number of artists stemming from Polish Jewry is amazingly large, especially if we bear in mind the fact that it was the center of Jewish orthodoxy. Because of an all too rigid interpretation of the Second Commandment ("Thou shalt not make unto thee any graven image"), orthodox Jews abhorred the idea of a Jew becoming an artist. Those who felt the flame of artistic inspiration often had to revolt against their families, or even to run away from their homes, if they wished to be artists. Maurycy Gottlieb, who died prematurely in 1879, probably was the first important Jewish artist from Poland to break with this tradition, and he was followed by such outstanding painters and sculptors as Enrico Glicenstein, Leopold Gottlieb (Maurycy's younger brother), Samuel Hirszenberg, Moise Kisling, Zygmunt Menkes, Eli Nadelman, Leopold Pilchowski, Marek Szwarc, Max Weber and Eugen Zak, some of whom have lived so long in Paris or in the United States that we are accustomed to consider them French or American artists.

Arthur Szyk, born at Lodz, the "Manchester of Poland," in 1894, was more fortunate than other Jewish artists of Eastern European origin since he was not obliged to force his way into the temple of art. His father, a textile manufacturer, was broad-minded enough to permit his son to study art. The boy had shown unusual artistic talent at the age of four, and his first public exhibition was held in his native city while he was still at school. His father allowed the boy to go to Cracow, where he studied at the Academy of Fine Arts under Professor Axentowicz. Alas, the elder Szyk was blind, and newspaper clippings had to be read to him to inform him of Arthur's progressive rise to fame.

Szyk moved to Paris in 1910, where he continued his work at the famous Académie Julian. Shortly before the outbreak of the first World War he toured the Orient, studying the art of the Islam, which exerted a great influence upon him. He visited Palestine, and there sought and found inspiration for his Biblical and Jewish subjects and witnessed the enthusiasm prevalent at the Jerusalem Art School, "Bezalel," founded by Boris Schatz.

He was in the Holy Land when the first World War broke out. Being a Rus-

sian subject, he returned to the Empire of the Tsar to enlist in the Russian army. Later, in the war between Poland and Soviet Russia (1919-1920) he fought as a lieutenant under General Sikorski against the Bolsheviks. Today, however, he insists that he harbors no ill-feelings against the former enemy.

After the hostilities were ended, the artist and his wife, Julie, née Likierman, went to Paris, where they lived until 1931. Szyk is probably the only foreign Jewish artist who did not succumb to the alluring influence of Montparnasse, having little in common with the modernistic schools of contemporary Paris, whether Cubists, Futurists or Surrealists. In Paris he illustrated several books, such as "Le Juif Qui Rit," a collection of Jewish humorous stories, "The Book of Esther," Gustave Flaubert's "Temptation of Saint Anthony," Pierre Benoit's "Jacob's Well," and Ludwig Lewisohn's

He Revived an Old Art and Fought the Nazi With Devastating Lampoons

ARTHUR SZYK—A MODERN "SOFER"

By ALFRED WERNER

"Last Days of Shylock." Some of his works were obtained by the Musée Luxembourg and by the National Library. He was sent by the French government to Morocco to execute a portrait of the Pasha of Marrakesh, and was decorated by the French Ministry of Art. At Geneva he worked on the illustrations for a projected volume on the League of Nations. This, however, remained unfinished. In 1934 the Polish government sent him to the United States, where his works were exhibited at the Library of Congress and in various museums and art galleries all over the country. Back in Poland, he did a series of miniatures relating the history of the American Revolution. These were sent as a gift by Poland's President Moscicki to President Roosevelt, and they are still hanging in the White House.

One of Szyk's illustrations for the Haggadah. The artist also inscribed the text.



Szyk was in England in the fall of 1939 when Poland was invaded. Immediately he turned from his peaceful *L'art pour l'art* to the use of the drawing pen as a propaganda weapon. He had already done political cartoons during the Polish-Russian war, and now he created his sarcastic caricatures of the Axis bosses, first for British papers and periodicals, and, since his arrival in the United States in 1940, for such publications as *Collier's*, *Esquire*, *Life*, *Time*, *Saturday Evening Post* and many newspapers. In a talk I had with him three years ago, he said, "My son is fighting with the Free French under de Gaulle somewhere in the Middle East. As for me, I look upon myself as a soldier, too, even though I fight only with my pen and brush."

To the masses, Szyk is primarily known through his cartoons, some of which were collected in a volume titled, ironically, "The New Order." They are not caricatures in the usual sense of the word. One did not laugh when one looked at his Duerer-like drawing of the Fuehrer riding a horse of death over the bodies of innocent peoples, or at his "portraits" of Goering, Mussolini, Hirohito, and the rest—one was bound to become outraged at the intrinsic ugliness of these would-be masters of the world. They are somewhat reminiscent of the cruelly realistic *Desastros della guerra* by Goya, reporting the hideous and barbarous facts of war, except that the great Spaniard used fewer lines. The Jewish artist worked with the patient accuracy of the old *sofer* (Hebrew scribe). Realizing the propaganda value of these works (some were done in colors, others in black and white only) the Office of War Information reproduced many of the drawings he made of the German, Italian and Japanese war lords and sent them in large quantities to our armed forces abroad. They were also exhibited at West Point, Annapolis, Mitchell Field, Fort Dix and other training centers.

Szyk, however, reaches his artistic height not as a cartoonist but as book illustrator and painter of miniatures. His first remarkable work was the aforementioned Megillah Esther, for which he inscribed the Hebrew text and supplied it with beautiful capital letters and full-page illustrations in water-color. He was awarded the Golden Cross of Merit by

the Polish government for his illustrated edition of "The Statute of Kalisz," a document pertaining to the medieval history of the Jews in Poland.

Kalisz was one of the oldest Jewish settlements in Poland. In 1264 the *kehillah* received one of the first charters granted in Poland from Grand Duke Boleslav the Pious. It was confirmed by King Casimir the Great in 1334, and by King Casimir the Jagellon in 1447 and 1467. While Poland's neighbors in Germany persecuted the Jews cruelly, Poland offered them a haven, and this *Magna Charta* constituted a document of profound tolerance and magnanimity. Szyk inscribed the original Latin text, together with a French translation, embellishing them with a large number of drawings. He used bright colors, gold and silver, and executed the pictures of Jewish and Polish types, of medieval cities, of the interiors of houses and palaces, to the smallest detail, with the utmost care and love. One is reminded of the work of Benedictine monks or Persian artists of many centuries ago, when these anonymous masters had unlimited time and quiet surroundings in which they could cultivate this kind of minutely and meticulously decorative art. Szyk thus revived in this atomic era the beautiful craftsmanship of the Middle Ages, with their unequalled technical precision; yet unlike the medieval figures on medieval manuscripts, Szyk's characters have distinct individuality.

The drawings for "The Statute of Kalisz" are of a refreshing vigor. We see Jewish merchants exporting Polish produce through the port of Danzig, medieval Jewish craftsmen at work, Jewish minters striking the first Polish coins, and Jewish physicians summoned by the King of Poland. Szyk also chose two scenes from modern history to illustrate the patriotism of Polish Jewry, namely, the heroic death of Berek Joselewicz, who died for his native land in the battle of Kock against Napoleon, and that of Lieutenant Bronislav Mansperl, of the Polish Legion, who was killed in 1915 during a battle with the Russians.

It took the artist years to complete each of his major tasks. His next great work was a Haggadah. It was inspired by the beautiful old illuminated Haggadahs, specimens of which are to be found

in various museums and libraries of Europe, as well as in New York's Jewish Theological Seminary and in Cincinnati's Hebrew Union College. The engravers needed two years to complete the half-ton plates because of the exacting delicacy of the work. This gigantic book, of which only 240 copies were printed, each marked at the price of 100 guineas (\$500), is dedicated to the King of England, who owns the first copy (the Queen possesses Szyk's drawing of Saint George, the patron saint of England, which hangs in Windsor Castle). The *London Times* hailed the work, done in the same style as "The Statute of Kalisz," as "worthy to be placed among the most beautiful books that the hand of man has produced." Both the Hebrew text and the English translation by Cecil Roth, the well-known historian, were inscribed by Szyk, and the pages are filled with the appealing inventions of his strongly religious, strongly national phantasy.

Szyk's illumination of the Book of Job is expected to be issued by the Limited Editions Club shortly. But the artist is not likely to return to "art for art's sake." He is too much worried about the fate of the Jews. Time and again he interrupted his artistic work to help foster the cause of Zionism and to aid his hapless people in Europe. Some time ago he drew for a Jewish encyclopedia a picture, dedicated "to the Hallowed Memory of Europe's Martyred Jews." The caption to the allegory explains that it "portrays the Jew as defiant and unafraid, marching confidently and dauntlessly into the future. In his arms he bears his most precious and eternal possession, the portable fatherland, the Torah. Draped around his shoulders is the mantle of royalty that eclipses the yellow badge he force must wear. In his right hand is the shepherd's staff of leadership; in his left, the jester's bauble betokening his unflinching sense of humor in the midst of adversity. Accompanied by a stag of eternity, he serenely goes his way in scorn of the bloated toad of pride, the arrogant parrot of vanity and the hissing serpent of treachery, coiled around the tree of life. Beneath is the shield of David, bearing the scales of justice and the doves of peace, with its crest of the crown of a good name and its supporting

[Continued on page 22]

HOW have the Jews managed to survive?" and "Can Judaism survive the impact of the twentieth century?" Are the two questions which are commonly debated these days, "The miracle of Jewish survival" has never seemed so precariously miraculous as in our time.

The Jew of the past, as the Jew of today whose life follows the traditional pattern, did not philosophize about "Jewish survival." He was certain of Israel's eternity and required no carefully constructed theories to strengthen this conviction.

Modern Jews rely on the *Wissenschaft des Judentums* and, especially on "Jewish sociology," for the delineation and interpretation of the elements and causes of Jewish survival. Being factually-minded, the sociologists tend, however, to over-emphasize the economic and political factors of Jewish survival and, as a result, the ruling philosophy of Jewish existence is negative rather than positive. It submits that the Jews survived largely because of the pressure from outside, that is to say, because of anti-Semitism. Other factors contributing to Jewish survival emphasized by the "realists" are the "social barrier" created by the Jewish law, the "alien character" of the Jews, manifesting itself in definite professional tendencies and the predilection for city life, and their general aloofness and "separatism."

No doubt the extraneous character of the Jews, which was partly of their own volition and largely imposed upon them, was a powerful factor in their survival. Yet it is no satisfactory clue to the "puzzle" of Jewish eternity. Negative factors are not sufficiently potent to keep a people alive, virile and vigorously creative for over two thousand years, especially if all concrete vestiges of normal nationhood are lacking. Moreover, the forces of hatred operating against the Jew in the past did not deny him the possibility of ceasing to be a Jew. Until the rise of racial anti-Semitism, Jews, individually and collectively, always had the choice of complete Jewish self-annihilation. They could accept baptism, which would open for them the portals of European society and make them full-fledged citizens of the state and beloved children of the Church. The positions of honor attained in the Church by some

Jewish apostates of the Middle Ages prove that baptism was indeed the magic key to equality for Jews who cared to use it.

It is therefore a patent anachronism to maintain that the Jews survived because they could not disappear by assimilating and amalgamating with the nations in whose midst they were living. Until the promulgation of the Nuremberg racial laws, Jews could escape the Jewish fate—and many did so in all times.

The facts of Jewish history prove that the Jews survived not because of negative reasons but because they had something of great positive value to live for—and to bequeath to their children and to humanity at large. The negative causes, chief among them anti-Semitism, should be cited as an explanation why many Jews deserted their people rather than as a factor of Jewish survival. Persecution and hatred were, after all, aimed at the "stubborn" Jews only, while those who yielded to persuasion were received with open arms into the Church and European society. The hundreds of thousands of Jews made homeless by expulsions, of which the "Expulsion from Spain" was merely one in a long succession, could have kept their homes had they consented to baptism.

The mistaken notion that the Jews survived because of the force of hatred holding them together is based on large-scale desertions from Judaism in Western Europe during the era of emancipation and liberalism. It is argued that favorable conditions and relaxation of the outside pressure tend to wean Jews away from Judaism. Those who propound these "factual" theories forget, however, that Jews who wanted to escape from the ghetto did not have to wait for official abolition; they could leave it triumphantly at any moment they were ready to step to the baptismal font. The epidemic of baptism which gripped German Jewry in the first half of the

The Hardihood of the Jewish People Derives From Its Spiritual Source

WHY JEWS HAVE SURVIVED

By
DR. TRUDE WEISS-ROSMARIN

nineteenth century was not a reaction to anti-Semitism; it was not an escape from a burden too difficult to be borne. It was little more than a nonchalant and utterly meaningless gesture for those who made it because they no longer had the positive Jewish values to sustain them against the negative forces from the outside aiming at their Jewish disintegration. There is an answer to the often-heard question why the children and grandchildren of those Jews who died as martyrs rather than desert Judaism left their ancestral faith without any compunction. The explanation is that ignorance of Judaism and its concomitant, the loss of the Jewish raison d'être and of the positive values of Jewish life, made the assimilated Jews easy prey for the negative forces which tore them away from Judaism.

It is not infrequently argued that conditions most favorable to the prosperity and advancement of the individual Jews are least favorable to the survival of the Jews as a religious community, and as a nation. Here, too, muddled thinking leads to mistaking the effect for the cause. Jewish history offers ample proof that the creative periods of Judaism were times when the Jewish community enjoyed freedom and equality. The Bible was created by a free people, living on its own soil. The Talmud and the Midrashim originated in an air of freedom and toleration. Only the codifications of the Mishnah and of the Jerusalemian and Babylonian Talmud were hastened by the fear of growing intolerance.

The "Golden Era of Hebrew Literature" in Spain was a time of equal rights and liberty for the Jews of the Moorish parts of the Pyrenees peninsula. We know that large numbers of Jews became alienated from their people in those centuries. There are, however, the poems of Judah

Halevi to prove that the freedom and liberty the Jews enjoyed in Spain could not stifle the love of Zion and the longing for Jerusalem in the hearts of those aglow with her inspiration.

Rashi's commentaries were written in an air of freedom and tolerance before the Crusaders made life intolerable for the Jews of the Franco-German territory.

The careful study and examination of the periods in which the great Jewish classics were created, the works which in their sum total are the Jewish heritage, show that most of them originated in times of Jewish prosperity and freedom from persecution and oppression.

Those who blame political emancipation for Jewish indifference should consider that the period of mass-baptisms and intermarriages in Germany was also the time when the *Wissenschaft des Judentums* was born. Although "Jewish Science" did not create new values, it was yet creative in systematizing and ordering the creative treasures of the Jewish past and making available, by text publications, important Jewish documents. It is erroneous only to deplore the effects of assimilation without according due credit to a Graetz, a Zunz, a Solomon Munk, and scores of others who did pioneer work in making possible a better understanding and appreciation of Judaism.

Jewish history and literature prove convincingly that it was for positive reasons and not negative ones that the Jewish people survived the most trying periods. To say that the Jews survived because they were bitterly persecuted, expelled and murdered, is about as logical as to say that Mr. X survived a severe illness because of the added complication of double-pneumonia. If Mr. X recovered from his sickness, aggravated by pneumonia, it was doubtless due to his physical fitness and the skill of his physician. Analogously, the Jews survived because of their almost miraculous fitness and unique spiritual stamina.

The Jews have survived because they had and have something to live for. Life for the Jews has a very definite meaning, coupled with a very definite mission which keeps them eternally young and vigorous. The meaning of Jewish life—and life in its totality—is to the Jew synonymous with the fostering and propagation of his religious-cultural heri-

tage, and the program it maps out for him to carry this to fruition, for the sake of his own people and for the benefit of mankind at large.

A great many definitions of "Judaism" have been advanced; the religious Jews adhere to a philosophy of "Judaism as a religion," the nationalist Jews proclaim "Judaism as a nationality," the reconstructionists advocate "Judaism as a civilization," to still others in our midst Judaism is "ethical monotheism," or a "mission to the world at large." The truth of the matter is that Judaism warrants all these and some more definitions: It is "religion," "nationality," "civilization," "ethics," and "a mission to the world at large," but, above all, it is a way of life ordering and regulating its every moment and station.

Judaism encompasses life as a whole. It supplies a regimen as well as a philosophy for each and every moment and mood conceivable. It regulates the most

Judaism infuses its followers with the assurance of a meaning of life. It has a satisfying answer to the questions "whence?", "whither?", "why?" Judaism, like philosophy on the highest plane, answers these eternal questions of mankind with a solution emphasizing the whither, the goal, the purpose—and minimizing the whence, the origin. Thus Judaism identifies itself with the futures, and looks forward and not backward.

Through all the great books of Judaism there runs the conviction that the problems of the origin of the world, even of God, are less important than the challenges presented by the purpose of the world and the meaning of life. Judaism, at its best, has a profound and innate dislike for metaphysical mysticism. The Rabbis held that life offers so many problems and so many opportunities for realizing religion in life that it would be futile to waste one's time speculating about the "last things," which will, probably, forever defy solution by human intelligence.

Judaism is not the only religion which advocates the good life for the greatest possible number. It is, however, the only religion which is filled with the awareness of being responsible for the realization of the program of the good life for all of mankind. "In thee shall all families of the earth be blessed." Judaism—and every one who confesses it—feels responsible for the realization and concreteness of ethics in the life of the individual, in the life of the Jewish community, and in the life of mankind at large.

From the very beginning of their history the Jews felt themselves invested with a special responsibility. They sensed the impact of a "Mission." The idea of the "Mission of Judaism" has been discredited and made light of by some Zionist ideologists, who failed to see that the original meaning of the "Mission of Judaism," as conceived by the Prophets, is a far cry from its interpretation by the American Council for Judaism. In their eagerness to prove the "universality of Judaism," the early leaders of Reform Judaism, on the other hand, failed to see that the "Mission of Judaism," as propounded by the Prophets, presupposes a healthy Jewish nation.

The nations of Europe, even as the people of this country, were rather late

[Continued on page 22]

SONNET

By ORIAN DePLEDGE

A WEIRD Hebraic poem limns the
sky,
Those silver symbols speak an ancient
tongue,
What are the final stanzas just begun?
Can we not learn the wherefor and the
why—
Must we forego the meaning with a sigh
And never wrest the answer from the sun
Who shields the glory of the Infinite One?
Whom none of us may know until we die:
O bring the magic chalice to our lips,
O burn the mist away so waiting eyes
May gaze upon the Universal Day—
And clasp celestial hands where moon-
light slips
Across the sill of night and weaves the
cries
Of all humanity within her ray.

trivial as well as the most important events. It blends religion, national emotions, cultural aspirations, and the hopes for a better future into an inseparable entirety of purposeful holiness. Judaism is a system of religious culture and cultural religion which comes nearest to the best definition of "humanism."

"*The Palestine Year Book*," edited by Sophie A. Udin. Zionist Organization of America. 5607—1945.

THE Zionist Organization of America has indeed come of age. It realizes now that while it is important to enroll Zionist members, it is equally, if not more, important to have an intelligent membership well versed in every phase of the Zionist movement, and particularly in every phase of Palestine activity. This "Palestine Year Book" answers this purpose in excellent fashion. It offers all available authentic information on Palestine, whether it be in the political, economic, cultural or religious fields, and it does so in a way that the serious student as well as the general public may read it with the greatest interest.

The able editor and her associates seem to have thought of everything. There is a thorough summary of the political situation by Dr. Weizman and Ben-Gurion, and an excellent study of World Jewry and its transformation in the years 1939-1945 by the well-known authority Jacob Lestchinsky. The preparations that have been made for the transition period in the economic life, prospects for post-war industry, and Palestine's absorptive capacity receive adequate treatment. The whole question of Arab-Jewish relationship is discussed authoritatively. A most interesting survey is given of the progress achieved in the one year, July 1944 to July 1945, in every field of endeavor. Many more aspects of the Zionist movement, including the work of the parties on the American scene, are described for the enlightenment of the reader.

We are confident that this work will help much to win a new appreciation of Zionist achievement in Palestine. We hope that efforts will be made to place this valuable volume in the hands of many men and women in public life, and in press and radio rooms—among all who mould public opinion. They will then think and speak of Palestine with a knowledge which is bound to win sympathy and understanding. The Zionist Organization, the editor, Mrs. Udin, and the Literary editor, Ludwig Lewishohn, are deserving of sincere congratulations. Their Year Book was well conceived and beautifully executed.

NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINTHAL

"*The Wall That Is My Skin*," by Milton J. Goell. Wendell Malliet Co., New York.

Mr. Goell, who is of our own community and among the active members of our Brooklyn Jewish Center, has rendered a great service to the cause of liberalism and democracy by publishing this fine volume of poems. In beautiful verse he takes up the cudgels in behalf of the Negro in America, and of the difficult fight he is forced to wage for democratic rights. He expresses the theme of the Negro's plea in these touching words:

"I thought the wall that is my skin,
Kept me from going out,
I did not think, I did not know
It kept mankind from coming in."

The significance of these poems is that the sentiments expressed may be applied not only to the Negro, but to every minority in this land suffering because of prejudice and intolerance. The value of its message can be better appreciated when one reads such lines as these:

"Dark men there are in our own land,—
Dark men in deeds of sin.
They are more black than I, for they
Are black beneath their skin.
They hate all skins except their own,
They hate men to be free,
They live for what we fight to kill,
And die with victory."

The volume has an interesting foreword by Hall Johnson, and has won this tribute from Mrs. Eleanor Roosevelt, who, in her column in the *New York World-Telegram*, quoted some of its lines and said: "Those little lines carry a great truth which we would do well to think about."

This reviewer heartily endorses these words of Mrs. Roosevelt, and congratulates Mr. Goell for his splendid achievement in enriching the field of American poetry.

"*A Chief Rabbi of Rome Becomes a Catholic*," by Louis I. Newman. The Renaissance Press, New York.

The recent apostasy of the so-called Chief Rabbi of Rome, Israel Zolli, which was so widely publicized in the world's press, has aroused the interest and wonderment of many Jews as well. What

could have prompted such action, particularly at a time when his people were undergoing the most harrowing fate in their entire history?

Rabbi Newman gives us both an historic and psychological explanation of his action. He shows how frustrated Zolli was in his ambitions, how he catered to win the approval of his Christian neighbors, how weak was his nature and how ready he was to follow the trend of the moment—to be a devotee of Zionism, when Zionism seemed to be popular, and to be against Zionism when Zionism became unpopular; how he became a supporter of the Mussolini fascists, and, finally, how, in resentment against his unpopularity among the Jews of Rome, who spurned him because of his lack of character and ideals, he took this step of vengeance towards his people.

The book gives an interesting account of the historical background of Italian Jewry, especially in recent times, and shows how the trend towards assimilation in Italy was bound to produce such results. After reading Rabbi Newman's work, one becomes convinced, as Professor A. S. Yahuda put it in *The Churchman*, that "Catholicism's gain is only in proportion to Judaism's loss."

Of special interest in this volume is Rabbi Newman's discussion of the question, "A Catholic Conversionary Campaign?" With gratefulness to the many Catholics who helped to save unfortunate Jews from the terror of the Nazis and Fascists, he nevertheless makes a sincere and fervent plea that these acts of human kindness should not demand the surrender of the Jewish soul. He asks Christians to say to Jews: "You need every one of your people . . . we wish to do nothing to weaken you further in your anguish. . . . We Christians are strong enough to know that conversion achieved through violence or the consequences of suffering are not authentic and genuine."

The book gives a valid as well as interesting interpretation of this most tragic and reprehensible act of desertion.

"Asch Library Catalogue," compiled by Leon Nemoj. Yale University, New Haven.

This is a beautifully printed catalogue of all the Hebrew and Yiddish manuscripts and books from the library of Sholem Asch, which were recently presented to the Library of Yale University. The presentation of these books was made by our fellow Brooklynite, Mr. Louis M. Rabinowitz, who has also recently founded in Yale a special department to publish translations in the English language of some of our greatest Hebrew classics.

The catalogue is interesting because the titles listed cover such a wide and varied range in literary production. It is also enhanced by an interesting Introduction by Asch, in which he portrays the role that the Jewish book has played in Jewish life. He gives the following explanation of why he was anxious that these books should be presented to a secular and not to a specifically Jewish institution of learning:

"I believe it is the duty of American Jewry to rebuild the institutions of Jewish learning in the new hospitable home which they have found. In fact, Jews are doing this, transplanting Jewish learning to their new homeland. But this is not enough. Jews must also see to it that the spirit of Judaism, Jewish learning, should be properly and worthily represented in the general temples of knowledge in the land."

Mr. Rabinowitz is to be congratulated for enriching the Library of one of America's foremost universities with this fine collection of Hebrew and Jewish books.

"All God's Children—A Jew Speaks."
By Armond E. Cohen. Macmillan Co.

This little volume represents a rather unique approach in the endeavor to promote better understanding of the Jew on the part of his non-Jewish neighbors. The chapters are in the form of letters which the author, the Rabbi of the Cleveland Jewish Center, addresses to his Christian neighbors, because, as he says in the opening sentence: "I am sure you do not know me." In these chapters he tells, in very direct and persuasive fashion, something of the history of the Jew, his great heroes and leaders; he analyzes for him

the principal beliefs of the Jew, and how these beliefs are interpreted by the various groups in Jewish life. He has an interesting account of the Jew's attitude to Christianity and to its founder, in which he makes an earnest plea to his neighbor not to permit differences in religious belief to mar their friendship nor to prevent their living and working together as common citizens of America.

He then takes up the charges hurled against the Jews by their enemies, which he ably refutes, and discusses the many unjust discriminations which the Jew is made to suffer even here in free America. A fine chapter is devoted to his explaining to the Christian neighbor the role of Palestine in the life of the Jew, why it has such hold upon his heart, and he takes this opportunity to answer the many misunderstandings the average non-Jew has about the aims of Zionism.

Whether or not these arguments will cure the prejudiced or bigoted is doubtful. Prejudice is usually of a nature that does not respond to reason. These chapters may have a beneficial effect upon the non-Jew who wants to know real facts about the Jew, who does yield to reason, and who does want to free himself of unjust prejudice. But, whatever effect it may have on the non-Jews, it can be read with benefit by many of our young Jews who, alas, are as ignorant of many of these facts as is this non-Jewish neighbor of the author.

"To Whom Palestine?" by Frank Ger-vasi. The D. Appleton-Century Co., New York & London, 1946.

Here is a book which should be put into the hands of every thinking American-Jew and non-Jew alike. In clear and plain facts, our author, who is the foreign-affairs analyst for Collier's and one of America's most brilliant journalists, gives a splendid account of every phase of the Palestinian problem. He visited Palestine for the first time in 1939, but went there again and again in the last six years, interviewing the leaders of Arabs, Jews and the British, studying their arguments, and, above all, making his own keen observations of the land, the people, their life and their achievements. As he himself says: "I went to Palestine, frankly, a pro-Arab. I was not anti-Semitic; I could not be. Blood, I discover, is red everywhere and in every-

one. But I had heard the Jewish cause expounded so emotionally and competently that I automatically rejected it. The Arabs, I thought, must have a case too. I still believe the Arabs have a case. But the Jews have a better one."

And it is this better case that is revealed in the pages of this volume in most illuminating fashion. If you want to have a clear conception of this much-debated problem, and to understand why the Jews are firmly convinced that justice is on their side, then, by all means, read this book.

"Our Jewish Farmers" by Gabriel Davidson. L. B. Fischer, New York.

This important volume tells the interesting story of the work and the achievements of the Jewish Agricultural Society. Many a Jew will be surprised to know that there are at present about one hun-

The Brooklyn Jewish Center Library contains one of the best collections of books of Jewish interest in the country. Non-members are invited to use it.

dred thousand Jews in America who are engaged in agriculture, and who have found their life's happiness in this occupation. The author tells what prompted these Jews—nearly all of whom were city dwellers—to go back to the soil, and he also relates the success many of them have achieved.

No man is more familiar with this subject than the author. He has been associated with the Jewish Agricultural Society for the past thirty-five years, and is its managing director. In these days, when our young men find it so hard to establish themselves economically, it would be well for them to read this book and discover the many fine possibilities which this neglected field has to offer.

Mr. Davidson pays high tribute to his co-worker, Dr. Edward A. Goodwin, who collaborated with him in the research for the material, and in the planning and completion of the work. Both men deserve the public's appreciation for having produced a volume so well and so interestingly written on a subject of such vital importance to the Jew and to America.

NEWS OF THE MONTH

Dr. Weizmann's Historic Appearance Before the Palestine Inquiry Committee

DR. Chaim Weizmann came before the Anglo-American Committee of Inquiry on Palestine on March 8, as the committee opened hearings in Jerusalem, and in a calm, but impassioned four-and-a-half hour statement pleaded with it to allow the building of a Jewish homeland in Palestine.

The high points of Dr. Weizmann's testimony, which was frequently interrupted by questions from the visibly interested committee members, were:

1. Although he favors the eventual establishment of a Jewish state in Palestine, when the Jews are in a majority, he does not demand the establishment of such a state immediately, but wants maximum Jewish immigration.

2. He is not interested in the "trappings" of a Jewish state, but wants "state power" for Jews to develop the country, and the immediate abolition of the White Paper.

3. He wants peace with the Arabs and is willing to meet with them at any time to discuss the future of the country.

4. He does not believe that there is any future in Europe for most of that continent's Jews.

5. He revealed that Winston Churchill, when Prime Minister, promised that when the war ended, he would try to convince the U. S. Government to go along with Zionist aspirations.

6. He is "profoundly opposed" to violence and would do everything in his power to curb it.

The hearings opened to the grinding of newsreel cameras, as tanks and radio cars toured the streets outside the places where the hearings were held and the committee members quartered. Dr. Weizmann was welcomed by British co-chairman Sir John Singleton, on behalf of the entire committee. Declaring that he was aware of the tremendous responsibility involved, Dr. Weizmann said that "I will be as objective as possible for a man in my position." He then launched

upon a careful analysis of the change in the numerical disposition of world Jewry, which, he said, was homeless long before Hitler.

"One of the fundamental causes of anti-Semitism," he said, "is the fact that Jews exist, and the growth of anti-Semitism is proportionate to the number of Jews per square kilometer. We carry the germs of anti-Semitism in our knapsack. We are told that we are the 'salt of the earth.' But this is a left-handed compliment, because too much salt means that both the dish and the salt are discarded.

"Here is a group of people which has lost all the attributes of a nation, but still it has maintained its existence as a ghost nation, stalking the arena of history, maintained it for thousands of years. It is a belief in a mystical force, our conviction of a return to Israel, which has kept us alive.

"Of the 1,250,000 Jews remaining in Europe," Dr. Weizmann said, "sixty percent wish to leave, and this is a most conservative estimate. The prospect before them, of living amid the tombstones of the past, is too much. They must go."

*

Concerning the Arabs, Dr. Weizmann stressed that "I do not want to charge the Arabs with illiterate anti-Semitism. That would be unjust. But listening to their leaders speaking in the heat of po-

lemics, one feels a bit uneasy. The pogroms in Bagdad, Tripoli and even Cairo make one feel that Jews may some day become hostages in the hands of the Arab majority. The Moslem world has treated Jews with considerable tolerance. Jews should never forget this. But there is no use in blinking at the fact that these great human traditions are on the wane under the pressure of growing nationalism."

Dr. Weizmann invited the committee to tour Palestine, and "see the life, energy and vitality which has flowered in this earth." The Jews of Europe, he continued, want to go only to Palestine, and only Palestine is willing to accept them. He asserted that the country can absorb double and triple its present population and added that he still has not given up hope of an agreement with the Arabs.

"My brain reels," Dr. Weizmann continued, "when I think of the 6,000,000 Jews who were killed off in such a short time, and nothing has been done to prevent a repetition." His voice rising and his fist pounding the table, he declared passionately: "We are an ancient people. We have contributed to the world. We have suffered. We have a right to live—a right to survive under normal conditions. We are as good as anyone else, and as bad as anyone else."

A country's absorptivity, Dr. Weizmann stated, "does not grow on trees or in the streets. It must be developed, and developed by those to whom it's a matter of life and death. We have the vital raw materials—the nature of our people." Replying to the charge that the Jews took over the best land in Palestine, Weizmann said that marsh and stones had become "the best land," because it was built up by the Jews.

Touro Synagogue a National Site

HISTORIC Touro Synagogue of Newport, Rhode Island, oldest surviving synagogue building in America and one of the finest remaining examples of colonial architecture, has been designated as a national historic site, Acting Secretary of the Interior Oscar L. Chapman has announced.

Jews from Spain, Portugal, Holland and the West Indies settled in Newport as early as 1658. Dedicated in 1763, the

synagogue has served as a place of worship for the Jewish congregation of Newport for almost 200 years. Before they were able to build a temple the early settlers held religious services in their homes.

Ownership of the synagogue will remain unchanged, the Department announced, but the National Park Service will provide professional assistance in caring for the historic site and in interpreting it to the public.

Recalling that he personally negotiated the issuance of the Balfour Declaration, the venerable Zionist leader said: "I have seen it whittled down. I have always been an adherent of gradualness, and I was turned out of office for four years because I would not fix a goal. I felt that as long as Jews enter the national home, a Jewish state would automatically develop. I was imbued with the British mentality, which does not cross bridges until it comes to them. But since 1931 the situation has changed. First, there was the whittling down of the Mandate, which culminated in the White Paper, which definitely formulated a final solution, declaring that Jews must until the end of time remain a one-third minority in Palestine. Second, there was the Jewish tragedy. The problem became one of survival. Therefore, I wrote an article in 1942 advocating a Jewish State."

*

Weizmann asked the committee to follow a line of "least injustice." He pointed out that the Arabs had emerged from the war with two kingdoms, four republics, six seats in the UNO and one seat in the UNO's Security Council, adding that "I do not know whether this is commensu-

HEBREW COLLEGE FOR BROOKLYN

A BILL permitting the establishment of a new Hebrew college in Brooklyn has been introduced into the State Legislature here.

The college, which would prepare students for teaching Hebrew and would advance the study of Hebrew ideals, tradition and culture, would be named for the famous medieval Jewish philosopher, Moses Maimonides. The bill asks authorization for the college to grant Bachelor, Master, and Doctor of Hebrew Literature degrees.

rate with their efforts in the war. What is the number of their casualties? What have they suffered? He said that the Arabs cannot suffer economically, culturally or religiously from what the Jews ask, and reiterated his willingness to "extend our hand" at any time to the Arabs to discuss the Palestine problem.

To a question by James MacDonald,

Weizmann said that while he felt that President Truman's request for the admission of 100,000 Jews to Palestine immediately was "not unreasonable," he would be agreeable, if a "certain number of the 100,000" were admitted "to see how it works out." (Dr. Weizmann later declared he had misunderstood the question and stated that Palestine could absorb the 100,000 settlers now.)

He was equally moderate in answering a query by American co-chairman Joseph C. Hutcheson concerning a Jewish state, declaring that "I am not interested in the trappings of a Jewish state. I am interested only in the development of the country to its fullest extent, which is only possible if we have state powers."

Hutcheson then said: "I'll ask you two questions—first, you ask support for a Jewish state on two grounds: that thereby, and only thereby, can be accomplished the purpose of permitting full immigration, and that if only you could establish a Jewish state in little Palestine, or a little Jewish state in Palestine, you will bring about some strange metamorphosis among the people of the world whereby anti-Semitism will vanish. I would like to ask how establishment of a Jewish state will benefit the citizens of Jewish faith in my country, and how it will eliminate anti-Semitism so that they could live—as I thought they did, but as you say they don't—safely and securely?"

After a fifteen-minute reply by Weizmann concerning the psychological position of the Jew in most countries, Hutcheson interrupted to say that Weizmann had misunderstood his question, and said: "I am asking how establishment of a Jewish state will eliminate from these strange people among whom you are living, this psychological cruelty of anti-Semitism."

Weizmann replied: "We appear to the Gentiles to be a peculiar people, suspended between heaven and earth. This produces a problem. The Jew must explain himself, and everyone who must explain himself is condemned beforehand. As soon as there is trouble—economic or otherwise—we are suspected." He then analyzed the changing position of world Jewry in the years 1880 to 1914 and up to today, and pointed out that 60 percent of the world's Jews live in Anglo-Saxon countries.

Frank Crossman asked Weizmann if he did not think that taking the Jews out of Europe would be an acceptance of anti-Semitism and acceptance of the idea that European democracy is finished. Weizmann replied that he would not force anyone to go, and that "all it would mean is that Europe is sick, and

GOERING NOW FRIEND OF JEWS

AN ATTEMPT by Herman Goering's defense counsel to portray him as a "friend" of Jews who disapproved of Nazi excesses against them, was smashed in Nuremberg by Justice Robert H. Jackson, chief American prosecutor at the Allied war crimes trial. Jackson introduced documents proving that Goering had issued decrees fining German Jews millions of marks, confiscating their property, and other measures designed to eliminate them from the nation's economic life.

the presence of Jews might not only prevent the curing of its sickness, but accelerate it."

Bartley Crum asked whether he believed that a Jewish state should be established now. Weizmann said:

"No. What I want is the abolition of the White Paper and the beginning of immigration and settlement. I want to bring in a maximum number of European Jews during a transitional period, eventually leading to a Jewish state, after a Jewish majority has been realized."

MacDonald asked Weizmann to comment on the fact that some of the members of the committee had gotten the impression that the young Jewish leaders in the camps in Germany feel a "sort of fascist superiority," and, he said, it had been suggested that the Jewish Agency was somehow responsible.

Weizmann replied: "I am so astonished as to be almost speechless. I can see that these youths are bitter, and can see that they say that they want to go to Palestine and will not be stopped, but that is not fascism. I utterly repudiate, and the Agency repudiates and does not give support to any theory of the 'ubermensch.'"

He said that he was strongly opposed to political violence and that "whatever is my power to stop it—and I do not

know whether I can—I will do it, not condoning what is being done, but understanding why people are driven to it."

Crum asked Weizmann to confirm the conversation concerning Palestine he is reported to have had with then Prime Minister Churchill before the end of the war. Weizmann said:

"It was the Saturday before the assassination of Lord Moyne. The substance of the conversation was that Churchill said that he would like to bite into the Palestine problem and, together with President Roosevelt, find a way out. I understood that his mind was veering around to something such as partition. He said that as soon as the war with Germany was over, he would tackle the problem with whoever was in power there at that time, and try to persuade them to agree to what we wanted. I felt for the first time in my life that I had seen something of a glimmer of light at the end of the tunnel."

*

A clear-cut picture of Zionist aims was presented to the committee by David Ben-Gurion, chairman of the Jewish Agency executive, in a two-hour report. He emphasized that Zionist leadership will not renounce its claim to the establishment of a Jewish commonwealth in Palestine.

"Our aim," Ben-Gurion said, "is not a majority. Our aim is a Jewish state. By a 'Jewish state' we mean Jewish soil, Jewish labor, a Jewish economy, Jewish schools, language and culture. We also mean Jewish security. We mean complete independence."

As far as the Jews are concerned, the British troops can leave Palestine now, the Zionist leader told the inquiry committee. "We can take care of ourselves. The British troops are here for other reasons into which I do not want to delve."

The Jewish Agency, he continued, has now given up its attempts to cooperate with the Palestine Government to stop political violence. "We cannot do it, because it is futile, since the war ended and the remnants of European Jewry are still prohibited from going to their home in Palestine. Yes, we want to cooperate with the British for the future of Palestine, but the question is: 'Do you want to cooperate?'"

Pointing out that he associates himself

with Dr. Chaim Weizmann in hatred of political violence, Ben-Gurion said that he could not give any answer to the question asked by one of the members of the inquiry committee as to whether a point has been reached when Jews feel that

ROCKEFELLER CONTRIBUTES \$100,000 TO U.J.A.

A CONTRIBUTION of \$100,000 from John D. Rockefeller, Jr., one of the largest gifts to be made for Jewish relief and rehabilitation overseas, was received by William Rosenwald, national chairman of the \$100,000,000 campaign of the United Jewish Appeal.

they have the right to take up arms against the "wickedness" of the Palestine Administration. "I cannot answer this question," he stated, "it depends on whether the White Paper policy, which is condemned by the moral conscience of the world, is continued."

*

Ben-Gurion demanded that the Jewish Agency be given the right to supervise immigration into Palestine under the au-

BILL TO BAR DISCRIMINATION IN NEW YORK SCHOOLS INTRODUCED

SENATOR Walter J. Mahoney and Assemblyman Bernard Austin have announced the introduction in the State Legislature of a bi-partisan bill which would make racial and religious discrimination by educational institutions unlawful and subject violators to various penalties and to the automatic loss of tax exemptions. The new proposal is based largely on sociological and legal studies made by the American Jewish Congress. As the Legislature is scheduled to adjourn soon, there appears to be little chance that the bill can be adopted at this session.

thority of Article 11 of the Mandate, which provides for development of the country to its full possibilities for the benefit of all peoples. When asked by a member of the inquiry committee whether he wants control of immigration

taken out of the hands of the trustee, if Palestine is placed under trusteeship, Ben-Gurion replied:

"It is a different name for the same thing—the League of Nations becomes the United Nations Organization, the Mandate becomes a trusteeship. I say we should have control over immigration because we can do it better. It is vital for us that the Arabs should feel our coming here is not at their expense."

Referring to Arab-Jewish relations, Ben-Gurion declared: "The conflict between us is most tragic, because it is a family conflict. But it will not last long. We will carry out our work of regeneration. Even if obstacles increase, we will continue with our work, because it is a matter of life and death. Many of you," the Zionist leader continued, addressing himself to the Arab people, "prefer a poor Arab country to a rich Jewish one. This does you honor. But history has decreed that we must return to our country and establish a Jewish state. It will be established. Many of you know it and we know it. And we tell you that you have no more loyal and useful friends in the entire world than the Jewish people. The closer and the quicker we get together, the better for both. With a Jewish State on one hand and Arab unity on the other, we will help each other as equals toward a great destiny."

Touching upon Arab opposition to a Jewish state, Ben-Gurion said that the Arabs allege that they fear the influence of Jews outside the country, but, at the same time, they threaten that such a state will have to be defended by British bayonets, or it will be destroyed by the Arabs.

"Both the fear and the threat are without foundation," the Zionist leader said, "for we will take care of ourselves, and certainly we will not trample on forty million Arabs in the Middle East. But whatever the case, we are not affected by threats and fears. And I tell you, gentlemen, that just as thousands of Englishmen would die rather than give up their country, so there are hundreds of thousands of Jews in this country and elsewhere who will give up their lives, if necessary, for Zion. We will not renounce Zion as we did not renounce Jewishness, whatever the price. We will not renounce the Jewish Commonwealth."

BROOKLYN JEWISH CENTER ACTIVITIES

Special Service to Welcome Returning Veterans This Friday Night

THIS Friday night, March 22nd, we shall hold a special service to welcome all of our returning veterans, both of our Center and of the community. Rabbi Levinthal will preach the message to our men and women who have given of their services to our country on the theme "The Returning Veteran—What He May Ask of Us and We of Him."

We hope that all our sons and daughters who were in our country's service will be with us at this religious service of thanksgiving and renewed pledge to the democratic ideals in behalf of which they fought.

Cantor William Sauler will lead in the congregational singing and render a vocal selection.

Closing Friday Night Service to Mark 25th Anniversary of Center

Our late Friday night services will close for the season on Friday night, April 5th and the service will then be dedicated to the 25th Anniversary of our Brooklyn Jewish Center. A detailed notice of the program of that service will be announced in the weekly Bulletin.

Advance Notice

ON March 29th, at our late services, we shall have the pleasure of listening to Rabbi Mordecai H. Lewittes, who will speak on the subject, "Herzl's 'Jewish State'—Dream or Reality."

Personal

MR. LEO SHPALL, of our Hebrew School faculty, will be one of the speakers at the opening session of the Fifth Anniversary Conference on "New Directions for Adult Jewish Education," which will be held under the auspices of the National Academy for Adult Jewish Studies at the Jewish Theological Seminary of America, Sunday afternoon, March 24th. He will discuss the topic: "Adult Jewish Education—An Evaluation of the Past and a Program for the Future."

School News

THE Annual Purim Celebration was held on Sunday, March 17, 1946. Hundreds of students appeared in colorful costumes and prizes were awarded for the most beautiful, the most comical, and the most appropriate garb. Every child in costume received an illustrated Purim Songster as a souvenir prize. Hamen-tashen were distributed to all students present. A Hebrew play was presented by the students of Miss Rubee's class, and an English play by the students of the Sunday School graduation class, under the direction of Mr. Soshuk. Rabbi Lewittes acted as chairman. Singing was led by Mr. Julius Grossman, with Mr. Grumet at the piano. The three judges represented the Parent-Teachers Association.

The Megillah was read for the school students on Saturday, March 16 at a special Junior Service. Gragers were distributed to all present.

Recent assembly programs included a playlet depicting pioneer life in Palestine by the students of Miss Marcus' 7th grade Sunday School class, a contest on customs and ceremonies directed by Mr. Edelheit between the 5th and 6th grades of the Hebrew School, a playlet on "The Ideal of Liberty" by the students of Miss L. Sorscher's 4th grade, and a Purim story from Shalom Aleichem by Mr. Soshuk.

Sabbath Services

KINDLING of candles at 5:44 P.M.
Friday evening services at 5:30.
Sabbath services, Parsha Zav-Shabbat Parah, will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 5:45 P.M. sharp. All are welcome.

Mincha services at 5:30.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 5:30.

Club Activities

Inta League

THE Inta League boys and girls are in the process of launching a drive for the United Jewish Appeal. They are planning a number of money-raising affairs. The officers are in hope that they will top last year's quota.

Tzofim

The last few meetings were devoted to the discussion of the present relationship of the "Big Three." But the first Saturday of this month they had a party at which refreshments were served.

Maccabees

The Maccabees, like the Tzofim, devoted part of the meetings to the discussion of current topics. They also had a party with games and refreshments.

Vivalets

The Vivalets welcomed some members from the Candlelites who became eligible for membership in the older club. As usual, they spent the first Saturday of the month in the gymnasium playing games and taking part in other athletic activities.

Candlelites

The Candlelites also enjoyed the Gym. At their meetings they play games and are working on Arts and Crafts projects. The Candlelites welcome new members.

Rachel Judeaans

The Rachel Judeaans, who meet every Sunday afternoon, have quite busy meetings. They recently made plans for a Purim Carnival of their own. They observed Jewish Music Week by a discussion on Jewish Music and learning new Hebrew songs.

New Additions to Library

THE following books have been added to our library and are in circulation:

To Whom Palestine?—Frank Gervasi
The Faith of a Liberal—Prof. Morris R. Cohen
Leaves of Grass—Walt Whitman

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Alexander Slinger of 1302 Carroll Street upon the Bar Mitzvah of their son, Burton, which will be celebrated at the Center this Sabbath morning, March 23rd.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts from the following:

Library

Mr. Hyman Abrams
Miss Ina Klein
Mr. Samuel Stark
Miss Judith Goldstein

Prayer Books

Mr. and Mrs. Harry Goldfarb, in honor of the Bar Mitzvah of their son, Louis

Dr. Jacob Monto, in memory of his father, Samuel Monto

Adult Institute to Hold Formal Closing Exercises on Thursday Evening, April 11

OUR Institute of Jewish Studies for Adults will close a most successful season with formal exercises which will be held at the Center on Thursday evening, April 11th. A very fine program is being arranged. It is planned that during these exercises certificates of achievement will be awarded to those men and women who have completed at least six courses of study. We hope that not only students of our institution but also all friends interested in adult Jewish education will be with us on that occasion.

Dinner to Mrs. Brenner

WE congratulate Mrs. Phillip Brenner on the tribute being paid her by the Brooklyn Home and Hospital for the Aged, of which she is the retiring president. Mrs. Brenner, who has been an active and very devoted member of the hospital for many years, is being honored by a dinner given at the Towers Hotel, Brooklyn, on March 24th.

Congratulations

WE wish to extend our hearty congratulations and best wishes to the following:

Mr. and Mrs. Alex Bernstein on the 25th wedding anniversary of their children, Mr. and Mrs. Henry E. Spiewack.

Mr. and Mrs. Elias J. Godofsky, on the birth of a daughter, Marilyn Susan, on March 11th.

Mr. and Mrs. Murray Rosof, on the birth of a daughter, Libby Ella, on March 2nd.

Condolence

WE extend our sincere sympathy to Jacob Grumet, member of our Sunday School faculty, on the death of his father, Morris, on March 13th. The deceased was the uncle of Rabbi Mordecai H. Lewittes, Principal of our Hebrew and Sunday Schools.

SGT. SIDNEY SCHNELL KILLED IN ACTION

THE membership of the Brooklyn Jewish Center extends its deepest sympathy to Mr. and Mrs. Louis Schnell, of 125 Eastern Parkway, who were notified that their son, Sgt. Sidney Schnell, previously reported missing, was killed in action.

Sisterhood Red Cross Drive

THE Sisterhood is conducting its drive for the American Red Cross under the chairmanship of Mrs. Albert Witty. Members of the Sisterhood are urged to please send their contributions to Mrs. Witty at the Center.

BASKETBALL GAME Sunday Evening, March 24th Brooklyn Jewish Center

vs.

All Star Team

Preliminary Game 8 o'clock

— Admission —

Center members, 75c (incl. tax)

Non-members, \$1.20 (incl. tax)

forum lectures

Monday Evening, April 1st
at 8:30 o'clock

CONCLUDING LECTURE

SPEAKER:

FANNIE HURST

SUBJECT:

**"What Frontiers Are Still
To Be Broken?"**

In this lecture the noted novelist and indefatigable worker for human welfare discusses the last frontier—in the moral sense. She finds that there are very important new frontiers which must be crossed in the fields of literature, science, and the arts of social living.

Admission to Center members, 30c
Non-members, 50c (including tax)

HONOR ROLL

The following is a list of promotions in rank of children and grandchildren of Center members serving in the Armed Forces:

Balmuth, Jerome, Capt.
Gross, Howard, Sgt.
Karlin, Martin, S s/c
Kupferman, Saul, T/5
Marx, Melvin, Sgt.
Moskowitz, Irving, Major
Zankel, Harry T., Major

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ADELMAN, MORTON

Res. 1160 President St.
Bus. Stationery, 30 W. 32nd St.
Single

BECKER, PHILIP

Res. 1721 President St.
Bus. C.P.A., 1697 Broadway
Married
*Proposed by Dr. Frank G. Bass,
Arnold Reiser*

BERENZWEIG, LEWIS J.

Res. 715 St. Marks Ave.
Bus. Wholesale, 5212—3rd Ave.
Single
Proposed by Abe Mann

BERGER, MILTON

Res. 5302—15th Ave.
Bus. Knitwear, 48 W. 38th St.
Married
Proposed by Harry Homler

BERSON, MISS GLORIA

Res. 40 E. 57th St.
Bus. Mfg., 137 Madison Ave.
Single
Proposed by Frank Rauch

BRIMBERG, HOWARD

Res. 480 Lefferts Ave.
Bus. Textiles, 48 Walker St.
Married
Proposed by Abe Mann

CHIZNER, MILTON

Res. 825 Crown St.
Married
Proposed by Leo Pincus

COOPER, GEORGE

Res. 25 Lefferts Ave.
Bus. Stock Exchange, 39 Broadway
Married
Proposed by Harry Cooper

DONIGER, NORMAN

Res. 648 Franklin Ave.
Bus. Painting, Same
Married
*Proposed by Hyman Aaron,
Max Goldberg*

DRUCKMAN, ARTHUR R.

Res. 320 Empire Blvd.
Single
Proposed by Fred Hill

DUBIN, NATHAN

Res. 364 Lincoln Pl.

Bus. Haberdashery, Hempstead, L. I.
Single

ECKERT, HERBERT J.

Res. 1333 President St.
Single

EINHORN, SIDNEY

Res. 368 New York Ave.
Bus. Surgical App., 165 Fulton St.
Single
Proposed by Abe Mann

EISENBERG, MELVIN

Res. 706 Eastern Pkwy.
Single
Proposed by Dr. J. Ruchman

ENGLANDER, JOEL

Res. 481 Crown St.
Single
Proposed by Gerald Jacobs

FRIEDMAN, ROBERT

Res. 796 Eastern Pkwy.
Bus. Neckwear, 1200 Broadway
Married

GARFINKEL, BENJAMIN

Res. 464 Empire Blvd.
Single
Proposed by Paul Greenwald

HALPERIN, IRVING

Res. 748 St. Marks Ave.
Bus. Real Estate, 16 Court St.
Married
Proposed by Louis Halperin

HARRIS, EDWARD M.

Res. 487 Brooklyn Ave.
Single

HELLER, EDWARD M.

Res. 657 E. 26th St.
Bus. Lawyer, 26 Court St.
Single

*Proposed by Herman Meltzer,
Irving Rotwein*

HUSID, NATHAN

Res. 1561 President St.
Bus. Children's Wear, 140 W. 125th St.
Married
Proposed by Murry Husid

JAFFE, HAROLD L.

Res. 1335 Carroll St.
Married
Proposed by Mrs. Hannah Jaffe

KAHAN, HARVEY

Res. 1180 President St.
Bus. Govt., 2 Lafayette St.
Single

KAPLAN, LESTER

Res. 1620 Avenue I
Bus. Blouses, 1372 Broadway
Married
Proposed by William C. Funk

KRISTALL, BERNARD

Res. 1639 E. 4th St.
Bus. Social Worker, 2 W. 43rd St.
Single

KRISTALL, CARROLL R.

Res. 300 Ocean Pkwy.
Bus. Tailor, 509 Madison Ave.
Married

LANER, H. A.

Res. 9018 Avenue B
Bus. Food Packer, 20 New York Ave.
Married
Proposed by Harry Blickstein

LOWENFELD, LEROY I.

Res. 258 Sullivan Pl.
Single
Proposed by Isador Lowenfeld

MARX, MELVIN

Res. 486 Eastern Pkwy.
Single
Proposed by Abraham Marx

MERO, HERBERT I.

Res. 1259 Lincoln Pl.
Bus. Textiles, 135 Madison Ave.
Single
Proposed by Herman J. Pashenz

MILLER, SIDNEY C.

Res. 1219 President St.
Single

MININSOHN, ISIDORE

Res. 137 Sterling St.
Single

MIRON, HERBERT

Res. 674 Eastern Pkwy.
Bus. Lumber, 248 Johnson Ave.
Married
*Proposed by Abraham Miron,
Seymour Seligman*

PALITZ, BERNARD

Res. 1492 Pitkin Ave.
Bus. Banana, Same
Married

RESNICK, LEONARD

Res. 365 New York Ave.
Bus. Men's Wear, 50 E. 42nd St.
Single
Proposed by Moses Ginsberg

RICHER, HARRY L.
Res. 734 Nostrand Ave.
Bus. Attorney, 233 Broadway
Married
Proposed by Ira I. Gluckstein,
Bernhard Salter

ROTH, BERNARD B.
Res. 1324 Carroll St.
Bus. Shoe Supp., 120 Duane St.
Married
Proposed by Max Metz

SCHACHT, LAWRENCE
Res. 711 Walton Ave.
Single
Proposed by Morris Goldstein,
Milton Chasin

SCHWARTZ, EMANUEL
Res. 615 Empire Blvd.
Single
Proposed by Sol Schneider

SEBEL, ABRAHAM L.
Res. 481 Crown St.
Bus. Textile, 441 Broadway
Married

SHANSKY, MORRIS
Res. 94-104 Rockaway Pkwy.
Bus. Optician, 19 W. 34th St.
Single
Proposed by Moses Ginsberg

SHERLING, BERNARD
Res. 548 Crown St.
Single
Proposed by Gerald Jacobs

SHERMAN, DR. HARRY
Res. 1463 President St.
Bus. Physician, Same
Married
Proposed by Samuel Edleheit

SILBERGLITT, BERNARD
Res. 312 Montgomery St.
Single

SPATZ, IRVING
Res. 263 Montgomery St.
Bus. Detective, 54th St. & 8th Ave.
Married
Proposed by Jacob Harmatz

SPEKING, HARRY
Res. 250 Montgomery St.
Bus. Millinery, 65 W. 39th St.
Married
Proposed by Harry L. Berger

SPRINGEN, LOUIS
Res. 794 St. Johns Pl.
Single

SWIRIN, MEYER
Res. 219 E. 92nd St.

Bus. Teacher, P. S. 210
Single
Proposed by I. Joseph Geduld

TEITELBAUM, DR. MAURICE L.
Res. 863 Eastern Pkwy.
Bus. Physician
Married
Proposed by Benjamin Brown

WEBER, ADOLPH
Res. 368 Eastern Pkwy.
Bus. Shirts, 92 Liberty St.
Married
Proposed by David Rubenstein,
Frank F. Rose

ZUCKERMAN, JACK
Res. 777 St. Marks Ave.
Bus. Caterer, 667 Eastern Pkwy.
Married
Proposed by Louis Kotimsky,
Joseph Goldberg

ZWIG, SOL M.
Res. 1004 Union St.
Bus. Export, 33 W. 34th St.
Single

The following have applied for reinstatement:

KAMMERMAN, HYMAN
Res. 712 E. 27th St.
Bus. Govt., 341—9th Ave.
Married
Proposed by Herman Meltzer,
Irving Rotwein

ROSENSTEIN, DAVID
Res. 33 Riverside Dr.
Bus. Novelty, 2310—43rd Ave.
Married
Proposed by S. H. Goldberg

ADDITIONAL APPLICATIONS

(Received too late for insertion in regular columns)

FINKEL, MISS FLORENCE
Res. 123 E. 92nd St.
Bus. 1552 Bergen St.

FRIEDMAN, BERNARD
Res. 864 Nostrand Ave.
Single

GROSS, HOWARD
Res. 605 Montgomery St.
Bus. Jewelry, 165-03 Jamaica Ave.
Single
Proposed by A. Gross

GUTTERMAN, GEORGE
Res. 1397 Carroll St.

Bus. Handbags, 79 Fifth Ave.
Married
Proposed by Abe Liss

LEBOW, LEONARD
Res. 1190 Dean St.
Bus. 45 E. 17th St.
Single
Proposed by William Driesen

ROBBINS, ALBERT
Res. 918 Montgomery St.
Bus. Dairy, 773 Stone Ave.
Married
Proposed by Edward Manes

ROSOFKY, MISS ROSALIND
Res. 743 Empire Blvd.
Bus. Sportswear, 1372 Broadway
SALLEY, BERNHARD H.
Res. 1112 Dean St.
Bus. Sheet Metal, 150 West St.
Single

TOLCES, JOSEPH
Res. 554 Eastern Pkwy.
Bus. 1471 Fulton St.
Married
Proposed by William Driesen
WOLFSON, MISS CLAIRE
Res. 1401—55th St.
Bus. Govt., 70 Pine St.
Proposed by Ruth Grebler

MAURICE BERNHARDT,
Chairman, Membership Committee

**Make Your Reservations
NOW!**

for the

Celebration Dinner

to mark the

**25th Anniversary
of the Center**

(Deferred on account of the war)

SUNDAY EVENING

APRIL 7th

at the

HOTEL ST. GEORGE

Subscription \$7.50 per person

*There will be no solicitation of funds
at the dinner.*

*Reservations accepted in the order
in which they are received.*

Greetings

TO THE BROOKLYN JEWISH CENTER

ON THE OCCASION OF ITS
TWENTY-FIFTH ANNIVERSARY

MAY IT GROW FROM STRENGTH TO STRENGTH,
AND MAY IT CONTINUE ITS SPLENDID WORK IN
BEHALF OF AMERICAN AND WORLD JEWRY

— A Friend

WHY JEWS HAVE SURVIVED

[Continued from page 11]

in realizing that a nation cannot isolate itself from the rest of the world. All mankind is one, and united in destiny.

The Jews were first to discover this great truth. They knew that the prosperity and the well-being of their own nation were interrelated with and contingent upon the destiny of the rest of the world. This is why the Prophets demanded of their people to live the good life and to carry its message to the world at large. The "Mission of Judaism," therefore, is an implementation of Jewish nationalism rather than a detraction from it. Obviously, without the nationalistic element, the "Mission of Judaism" is doomed to exhaustion in ephemeral efforts and failure.

We Jews have survived because Judaism demands of us to be the idealists *par excellence* of history. Our ideals are made of the stuff of eternity and fraught with timeless significance.

"Israel is the heart of mankind"—this beautiful statement of Judah Halevi contains in a nutshell the true facts of Jewish survival. Israel is the heart and the conscience of mankind, who accomplished a happy synthesis of fusing its individualistic and selfish-nationalistic aspirations with the ethical striving for the good of all mankind. Israel is identified with all aspirations for a better life, it is mankind's idealism incarnate which strives toward the knowledge of God and the realization of His ethics in the affairs of men.

ARTHUR SZYK

[Continued from page 9]

lions of Judah. In the background are the brilliant clouds of hope and at the base are the grapes of fertility that promise a happier future."

Szyk is an optimist. One grows optimistic oneself after a talk with the lively, short man with the horn-rimmed glasses, through which kind eyes penetrate the world. He has made a fortune in the United States, and is living with his family in a comfortable house uptown, west of Broadway, his beautiful studio overlooking the Hudson River and the New Jersey shore. Incidentally, only a few blocks away is the home of another outstanding Jewish artist of Eastern Euro-

pean descent, Marc Chagall. Like Szyk, he has found an asylum and many admirers and friends in hospitable America.

PASSOVER SEDORIM

will be held at

THE CENTER

Monday and Tuesday Evenings
April 15th and 16th

The Sedorim will be conducted by

Rabbi Israel H. Levinthal

with the assistance of

Cantor William Sauler

Reservations may be made now at

\$10 per person for each Seder.

Children under 13 years of age \$7.

Limited to Center members and their immediate families.

NEXT

MEMBERSHIP SOCIAL MEETING

WEDNESDAY EVENING

MARCH 27th

at 8:30 o'clock

PROGRAM

MOLLY PICON

beloved Jewish star, will entertain

Admittance limited to Center members upon presentation of 1946 membership cards

FOR
FLOWERS
•
WEDDING
DECORATIONS
AND
FRUIT
BASKETS
•

HYMAN
SPITZ INC.

OUR ONLY STORE

DICKENS 2-4000

1685 PITKIN AVENUE

SALES * NASH * SERVICE

ABBOT-FINE MOTORS, Inc.

ANNOUNCE THE OPENING OF THEIR NEW SHOWROOM.
CENTER MEMBERS ARE CORDIALLY INVITED TO INSPECT THE

1946 NASH

507 FLATBUSH AVENUE
at the intersection of Washington,
Lefferts and Flatbush Avenue

JESSE J. FINE
JACK ABBOT

RIVERSIDE

MEMORIAL CHAPEL
Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE
ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

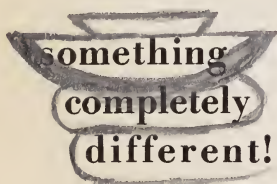
Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

COOPER PRESENTS . . .

1. A Totally different type of RAZOR BLADE

New!



- 15 to 30 smooth as velvet shaves per blade
Because made of new patented 19 times tougher steel
- 100% Rust Proof, therefore,
No Wiping . . . No Drying . . . just rinse razor

trial package, 3 for 25¢
12 for \$1.00

2. FAMOUS LONG LIFE COOPER BLADES

STANDARD TYPE
(DOUBLE EDGE)

DRASTICALLY REDUCED TO 1/2 REGULAR PRICE . . .
WITH QUALITY HIGHER THAN EVER BEFORE!

NOW 10 FOR 25¢

20 FOR 49¢



Demand exceeds supply . . . If your dealer can't supply you . . . order direct from

COOPER RAZOR BLADE CO. 35 YORK ST. BROOKLYN, 1, N. Y.
MAKERS OF AMERICA'S FINEST BLADES

THE BROOKLYN JEWISH CENTER REVIEW
667 Eastern Parkway, Brooklyn 13, N. Y.
Return Postage Guaranteed

Sec. 562, P. L. & R.
U. S. POSTAGE
Paid
Brooklyn, N. Y.
Permit No. 1622